A Farewell SERMON Preached at Great AYTON In the County of YORKSHIRE.

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Printed in the Year, 1663.

409 YORKSHIRE. — A Farewell Sermon preached at Great Ayton, in the County of Yorkshire. By George Evanke. 4°. 1663. Pagination shaved. 3/9
O. M. Barnard's Catalogue 126
Group Alfred Bull Dec. 6, 1921

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To the Reader:

POssibly these Papers may fall into the hands of some modish Criticks, who regarding Compoſure, more then matter, may cenſure them as defective in the former, as Corrective in the latter.

I have this only to ſay towards my vindication, that I could have let fall a little more Eloquence and Curioſity in the Compoſure; I could have uſed a Trope now and then, and have entertain'd your Fancies with ſome flouriſhes of Rhetorick: But I conſider'd my place, and Calling, which prompted me, to Act not the Orator in the Schooles, but as Preacher in the Church; and that God ſent me not to Court, but to Convert; not to catch mens Ears, but their Souls: And therefore I was more ſtudious of a ſanctified then a ſilver Tongue, whereby I might accommodate you with Material, rather then Ornamental advantages. And now if theſe plain truths may be of uſe to any of the people of God, let them freely take them, and the bleſſing of the Lord go with them.

To the Reader:

Matth. 26. 39.

Nevertheleſs not my will, but thy will be done.

THe Subject of this Chapter is a ſad Story, and Tragical Relation of a dying Jeſus. In the beginning of this Goſpel, you may ſee him coming into the world in a Shower, *Matth.* 2. 13. And now in the end of it, you find him going out in a Storm, *Matth.* 27. 22.

Alas! that ſo good a Gueſt ſhould find ſo bad a welcome, and that the Lord of Life ſhould ſo ſoon be put to death. When the Angels, thoſe Heavenly Choriſters firſt ſang that *Chriſtmas Carol*, of a Saviour that was born into the World, *Luke* 2. 10,11,12,13,14. one would have thought the World ſhould have falen a dancing after ſuch Evangelical Muſick, and that all hearts ſhould have [like the Babe in *Elizabeths* womb] leapt for joy, *at the news of a new born Prince*: But it was quite contrary; for inſtead of joyning in that Heavenly Quire in gratulating the happy arrival of this young King into their Country; they take the Alarum of his Birth as if an Enemy had landed in their Coaſts: And hereupon *Herod* preſently heads an Army, goes out againſt him, and makes the poor Prince to fly the Country, *Mat.* 2. 13,14.

But though the meanneſs of his Birth, Extraction, and Deſcent may give them diſtaſt at firſt, yet when he begins to diſplay his Divinity among them, by working ſuch amazing Miracles, as none could work, and Preaching ſuch moving Sermons as none could ever

Preach: O then they will recant their Error, and own their Saviour, *and the joyful shout of a King will be heard amongst them*, as it is expressed in *Numb.* 23. 21.

Truly one would think that it would have been thus, but oh no, the Rocky hearts of these Marble wretches would not yield, nor melt, nor thaw, nor take impression, but still they continue in their unbelief, and hardness of heart, *disowning the Lord that bought them*, and consulting his death, who was contriving to bring them to life.

All the displeasure he would have done them, was to take their sins from them, *Mat.* 11. 28. And all the pleasure they meant to shew him, was to take his life from him, *Mat.* 26. 59.

All the hurt that ever Christ did them, was to pray for them, *Father forgive them, forgive them.* And all the good they ever did him, was to cry, *Crucifie him, Crucifie him.* And crucifie him they did before they could sit down.

Whose Death and Crucifixion is described and represented to your view:

1. By the Antecedents, or things going before.
2. By the Consequents, or things following after.

The Antecedents were,

1. The several Preparatories to it, *Chap.*
2. The judicial progress about it, *Chap.* seqrs

The Prerogatives were,

1. The *Jews* conspiring, *ver.* 3, 4, 5.
2. *Judas* his Covenanting to effect it, 14, 15, 16.
3. Christs own preparing and fitting himself for it, that he might without reluctiug submit to it, and without the least Symptome of disponding, encounter and go thorow with it. And this is the Argument of the latter part of this Chapter at large, and of my Text in short.

Father

Father, if it be poſſible, let this Cup paſs from me, yet not my will, but thy will be done.

Which words I may call, *The pious Souls ſequeſtring it ſelf for dying*: or, *Our Saviours Preparatory to his Paſſion:* Wherein you have two Obſervables.

1. Here's an humble Petition preſented, *Let this Cup paſs.*

2. Here's an hearty Reſignation promiſed, *Not my will, but thine be done.*

Firſt, An humble Petition; *Let this Cup paſs from me.* Our Saviour was at this time very apprehenſive of death; *The Sorrows of the Grave had compaſſed him about, and the pains of Hell had taken hold upon him:* And now in this dark Condition and Spriritual Damp that his Soul lay under, he gets himſelf out into the Garden alone, and there he ſits weeping, as *Elijah* under the *Juniper-tree*; and like dying *Hezekiah*, he laies his Caſe open, and ſpreads his Condition before the Lord, imploring him *Samaritane*-like, to ſhew him ſome pity in this his Extremity, *Father*, ſaith he, *Let this cup paſs from me.* I.

Now in that Chriſt betakes himſelf to God for help in this hour of heavineſs, you may learn hence, *It's better to intruſt and intereſt God, for our help and comfort, then man*: for man, yea, the beſt of men, are but men, and when they have done their beſt for us, it may be they can do no good to us.

When the man (in the *Kings*) had made his miſery known to his Neighbours, and cryed to them, *Help, Help*, you know what anſwer he got, *How can we help, except the Lord help.*

When *Job* had told over the ſad ſtory of his great loſſes to his three friends, expecting ſome redreſs, to ſo unparalleld grievances, you know how long they ſate

by him, without giving him one word of Counsel, or administring the least word of Comfort, which forced him into that passionate Resolve, *Miserable comforters are ye all.*

When *Judas* lay under the Convulsions and Corrodings of a grumbling Conscience, and ran to the Priests for Absolution: *A look thee to that*, was all the comfort he could get from them. Ah! that mans Condition is most to be pitied, who runs to none but man for pity. When all is done, God is our surest stay; He is usually the last, but alwayes the best Refuge; Therefore when we have read over the sad Lecture of our Losses, and poured our wants and wrongs into the bosom of our fastest and firmest friends, then is this Apostrophe, this Turn, the sweetest Turn the Soul can take, when it can Turn to God [as you see Christ doth here] and say, *Father, if it be possible, let this Cup, this Cross pass from me.*

II. Secondly, Here's an hearty Resignation, in these words, *Nevertheless, not my will, but thine be done.* As if he had said, 'tis true, it's Ease which this Nature, this Humane Nature of mine would have, but if thou Lord art otherwise resolv'd to continue me in pain, I have no more to say, but only this, *Thy will be done.*

It was the saying of a good Woman in her sickness, when askt whether she was willing to live or dye, answer'd, *I am willing to do whether God pleaseth.* But said one, if God should refer it to you, which would you chuse? truly said she, if God should refer it to me, I should e'n refer it to him again.

Here's the picture of Christs patience (drawn here in the Text) where, as you see, he refers to his Fathers pleasure, *Not my will, but thine be done*: Paraphrastically thus; If thou wilt have me suffer a while, lay load

on me, and ſpare not; If I muſt be ſpit on thus ſhamefully, and buffeted thus baſely, and that by my own Creatures whom I could ſend to Hell with a word ſpeaking; If I muſt climbe the Ladder, and be hung up in Gibbets as a *Spectacle* of ſadneſs to my Friends, and *Object* of laughter to my enemies; If it be ſo that my Honour muſt lie in the duſt, and my Blood lie in the duſt, and my Sacred Body go to bed with worms, if it muſt be thus, let it be thus, and no otherwiſe then juſt thus; In a word, if he that never ſtole any thing, unleſs it were mens ſins from them, muſt now be numbred with Tranſgreſſors, and hang'd with Theeves? if the Redemption of the world be ſo coſtly, that I cannot hug a poor ſoul to Heaven with me, at a cheaper Rate, I am content to come up to Gods terms, and to buy the life of the Nation though it be with my own death. Thus much is meant in this Expreſſion, *Thy will be done.*

From which Branch we may ſhake this Fruit into your Lap.

A gracious ſoul will endeavour the croſſing his own will, when he ſees that it croſſeth Gods. Or thus; *Doctri.*

A true Chriſtian *dares not* [at leaſt ought not] *to gratifie his own Humour when it ſtands in oppoſition, or cometh in competition with Gods Honour.*

In the improvement of which, I ſhall

1. Premiſe ſome Preſidents of it.
2. Annex ſome Reaſons to it.
3. Infer ſome uſes from it.

The firſt Preſident I ſhall pitch upon is *Abraham*, Gen. 22.2. Here God calls *Abraham* out to very hot ſervice, even to lay the Sacrificing Knife to the throat of his dear Child: Come, ſaith God, *Take thy Son, thy only Son* Iſaac, *whom thou loveſt, and offer him up for a Burnt-offering.* Alas! how many conſiderations

might have ſtept up into *Abrahams* head, at this time to have made him refuſed obedience to a Command ſo grievous and ungrateful to fleſh and blood. Alas! Lord, *Iſaac* is my Son, the only ſtaff of my Old Age, *and if my Son dye, it will be enough to bring my gray hairs with ſorrow to the Grave.* Nay more, *Iſaac* is my (onely) Son, I have none elſe to keep up my Family, and to preſerve my name in Everlaſting remembrance, and if he dye, all the hopes I have of a flouriſhing Poſterity dyes with him. Nay more, *Iſaac* is the Son of the Promiſe, *In his Seed all Nations are to be bleſſed*; Chriſt the *Meſſiah* is to come of his Line; *Sions* Deliverer is to ſpring out of his Race, and if he dye, the World for ought I know muſt want a Saviour, and *Iſrael* his *Redeemer.* Beſides, if *Iſaac* muſt be ſacrificed, is there none to lay bloody hands upon him, but my ſelf? Muſt an indulgent Father be his own Childs Executioner? Muſt I that gave him life be the cruel Inſtrument of taking it away? Thus *Abraham* might have expoſtulated the Caſe with God; But no no, inſtead of *Replying*, he falls to *Obeying*, Gen. 22. 3. without either diſputing the Juſtice of Gods *Precept*, or diſtruſting the truth of his *Promiſe*, for he conſider'd, *That God was able to raiſe him up again from the dead*, Heb. 11. 19.

See here an Eminent piece of *Self Denial*; his ſin muſt go, his Son muſt go, any thing, yea, every thing muſt go when God calls for it.

It was *Abrahams* will, and wiſh too that *Iſaac* ſhould live, but *Abraham* would not own his will, when he ſaw it did not own Gods, and what loſt he by it?

Take this Chriſtian as an *Axiome*, and put it as an *Article* into thy *Creed*, That there's never any loſs in obeying God, let the command be never ſo dangerous,

coſtly

costly, or difficult; the way to keep *Isaac*, is to give up *Isaac*, and the way to enjoy thy will, is to deny thy will. The Promise is clear, *Mat.*19.29.

II. A second President you have in *David*, 2 Sam. 15. 26. who in that great Cross, his chasing from the Crown, thus expressed himself, Behold here I am, *Let the Lord do with me as seemeth good in his sight*; As if he had said; If the Lord please to change the Nature of my unnatural Son *Absalon*, who seeks to usurp the Crown, and ravish the Kingdom from me, and to settle and Re-establish me on the Throne again: If God please thus to honour me, it shall content me; but if he use his Negative Vote, and deny me that Mercy, saying, *I have no pleasure in thee*, I will be content still; *Let him do*, saith *David*, *what seems good in his sight*; Not what seems good in my sight, *but in his*: His will shall be my will, and his pleasure my delight. See what another self-denying Saint here is, that God and he should have but one will betwixt them both. If God would favour him, he would be for it; and if God would afflict him, he would not be against it. Which disposition mindeth me of that passage which I have read of *Socrates*, when a Tyrant threatned him with death, I am willing to dye, said *Socrates*; Nay then, replyed the Tyrant, you shall live against your will; No, said *Socrates*, what ever you do with me, it shall not be against, but with my will.

O friends, I question whether some of you who pretend to *Grace*, may not go to School to this Heathen, who had no other Pilot but *Nature* to stear him: Could not the Tyrant by altering the mans condition make him to alter his countenance? and is your condition Up and Down, as your Comforts or Discomforts Eb or Flow? did natural Quallifications make him quietly

ſubmit to *Fortune*, and ſhall not Theological conſiderations make him acquieſce in a *Providence*? Did the Spring-head of meer Reaſon riſe ſo high as Contentation? and ſhall not Religion like the waters of the Sanctuary riſe as high? O Chriſtians, lie down at the foot of Gods mercy, ſaying, *Thy will be done.*

1. Otherwiſe you will *grieve* God.
2. And you will *gratifie* the Devil.
3. And laſtly, you will no way *advantage* your ſelves.

Reaſ. 1. Firſt, I ſay you will *grieve* God, * See *Heb.* 3. 10. *Wherefore I was grieved with that Generation*, ſaith God; what Generation was that, which God was thus grieved with? Look but into *Exod.* 16. 8. and you'l find it was a murmuring generation, a diſſatisfied, and diſcontented Generation.

* This Expreſſion is not to be taken properly, but Theologically.

It's a grief no doubt to a godly Parent, to ſee his Child diſcontented with his allowance, and *Eſau*-like ſlight his birth-right. Ah! God is not pleaſed to ſee his Children diſpleaſed; nor contented, to ſee them diſcontented; I read in *Pſal.* 35. 27. *That God takes pleaſure in the proſperity of his people*: But I no where read that he takes pleaſure in the *Diſcontent* of his people. No, no, this paſſion drove God himſelf into a paſſion againſt the *Jews* of old, becauſe, ſaith he, *you have not walk't thankfully before me in the uſe of my bleſſings, therefore you ſhall ſerve your enemies in hunger and nakedneſs.* Whereas on the other hand, it pleaſeth God to ſee his people truckle under the Croſs, and yet content to be ground betwixt the Teeth, and wounded with the Tongues of malicious Neighbours, and yet content; To ſee and hear the dilicious Accents of his dying Martyrs, when in their extreameſt tortures, they cryed out nothing but [*Holy Jeſus, Holy Jeſus.*]

To

To see and hear patient *Job* sitting on his Dung-hill, and bearing his burthen bravely, mingling his Groans with Praises, and justifications of God; this, this pleased God like an Anthem sung by Angels, in the morning of the Resurrection, and therefore he hath Crowned him with that Wreath of Glory, *In all this* Job *sinned not.*

II. Secondly, By discontent you Gratifie the Devil. When *Nero* [that he might the better conceive the flames of *Troy*] had set *Rome* on fire, he sate down and sang songs unto it. Oh, the Devil is never so merry, as when he sees us on fire with passion, Consuming and Smudging our lives away in the smoake of *Discontent.* Such a fire makes the Devil a Bonefire. And this was his aim in afflicting *Job*, not to make him a poor man, but an impatient man: But he was basely mistaken, for when he expected that Job should have fallen down to *blaspheme God*, *Job* on the contrary falls down and *blesseth God. The Lord hath* [freely] *given, and* [justly] *taken away, blessed be the Name of the Lord.*

Ah! how blanck lookt Satan, at the fall of the Expression from *Jobs* lips? How did this gall and gravel a malicious Devil? Certainly this one word of *Jobs*, did wound Satan more, then all the afflictions wounded *Job.*

Ah friends, get but your wills, to buckle under the will of Gods, and in all Overture of condition to acquiesce in a Providence, and this double advantage will come of it, *God will have his end, and Satan will miss of his.*

III. Thirdly and lastly, you can no way advantage your selves by Discontent, but may disturb your Conscience, and hugely prejudice your own peace. As the Prisoner in Irons, hurts himself more by striving to shake them.

them off, then the Fetters would do by being on. So many a man by fretting and diſcontent makes the Croſs bigger to himſelf, then ever God made it. His diſcontent being a geater affliction to him, then the affliction it ſelf: Greater I ſay, by how much it ſits nearer to the Spirit, then any outward croſſes do or can do. I remember what *Seneca* writes of *Cæſar*, who having appointed a great Feaſt for his Nobles and Friends, and it falling out that the day proved exceeding foul, even ſo as nothing could be done; and being extreamly diſpleaſed at it, in the height of madneſs took their Bows, and ſhot at *Jupiter*, in defiance of him, but it happen'd that their Arrows lighting ſhort of *Jupiter*, fell down upon their own heads, and wounded them mortally. Thus it is in the point in hand, our murmurings, and impatiency, are as Arrows ſhot, not at *Jupiter*, but at *Jehovah*, at God himſelf, hence ſaid *Moſes*, Exod, 16.8. to that murmuring Generation, *Your murmurings are not againſt us, but againſt God*; which Arrows may wound your ſelves deeply, *but they never hurt God at all*; they wound your Conſciences with guilt, and your hearts with diſquiet, and oft times cauſeth God to wound you too with puniſhments, which [if it had not been for your murmurings] he would never have brought upon you.

Miriam murmured, and God ſmote her with Leproſie. The *Iſraelites* murmured, and God ſent Serpents among them; they ſtung God with fierce Tongues, and God ſtung them with fiery Serpents. Never then let a people murmer againſt their Maker more, but quietly ſubmit to his Providential proceedings, leſt otherwiſe by ſtrugling and ſtriving againſt God, they do but make their Bands ſtronger, and their condition worſer; Like the ſilly Partridge. which by her fluttering breaks her wings.

wings, but not the Net; My advice then friends, is this, when ever God binds the Croſs upon your backs, or ties or ſtakes you down to a ſick bed, or any other ſad or uneaſie condition; ſince theſe Cords of his you cannot break, lye down gently and ſuffer the hand of the Lord to do what he pleaſeth, ſwallowing down this bitter Pill which he forceth down your throats for the health of your ſouls

I come now to the ſecond thing, *Viz.* the *USES* of the Doctrine.

Uſes. 1. And upon enquiry I find two ſorts of men Reproveable.

1. Thoſe that do their own will.
2. Thoſe that do the Devils will.

Firſt then, It ſpeaks Terrour to thoſe that do their own will; ſuch were the *Iſraelites*, 1 *Sam.* 8. 5. they would needs have a King to rule over them, this was their will, and their will they would have, although they knew it jarr'd, and extreamly interfear'd both with the will of God, and his Prophets, yet ſtill the cry of the Rabble, and the vote of the multitude was this, *Nay, but we will have a King*, ver. 19.

The like you ſee in *Rachel*, Gen. 30. 1 *Give me children, or I die.* Albeit ſhe ſaw that her Husband could not, and that God would not humour her, yet ſtill ſhe cries, *Give me children, or I die.* Wilful woman! if thou canſt live in pleaſure, wilt thou needs die in a pit? chooſing rather to have thy body kil'd, then thy will croſs'd?

This is the caſe of all Mankind, till Grace work a change, and till God of an unwilling, *make us a willing people in the day of his power:* Till then, we have a will, which is not only *blemiſht with an indiſpoſition*, but alſo *byaſſ'd with an oppoſition to Gods*; for ſaith

Paul, that Doctor of the *Gentiles*, Rom. 8. *It is not subject to the will of God, neither indeed can be.* Mark, it is not subject, nor can be subject; what more can be said to abase the natural pride of man? as he hath such a mind as neither understands, nor can understand the things of God, 1 *Cor.* 2. 14. So he hath such a will as neither is subject, *nor can be subject*, Rom. 8. Thus lies fallen man, lost man, forlorn man, degenerated man, thus lies he lockt up in obstinacy, darkness, and unbelief, minding his own things, doing his own will, and damning his own soul, untill God spring in, as the Angel did to *Peter* in prison, and bring him news of his spiritual enlargement out of that dead and damning Estate, to which he had thrown, and enthrald himself, body and soul, for ever.

O thou heavenly *Samaritaine*, that once poured in wine into the half dead Traveller, draw near, draw near, hears a Church full of souls, not half dead, but wholly dead, their eyes closed, they cannot, they cannot see thee, their hearts grown stiff, and cold, and hard, and have no feeling of thee, unless in mercy thou speak a Resurrection word, and make them live again to praise thee. Oh let this be the time of life, Oh let it be a time of love, apply unto their festered sores this *saving salve of Christs blood*, that they putrifie not to death, nor languish in despair; drop into their wounded souls the sharp wine of thy wraah to search them, and poure in also the supling Oyl of thy tender Mercy to heal them, that so both them and their wills (which further they are diven will not go) may be brought into a Conformity to thee and thy will.

Secondly, it speaks terrour to those that do the Divels will. It was an Indictment which Christ preferd against the *Jews*, and may I fear, too truly be laid to the charge

of

of many Nominal Christians, *John* 8. 44. *Ye are of your Father the Devil, and the works of the Devil you will doe.*

Adam, when the will of God, and the will of the Devil hung up in equal ballance before him, we know how ready he was to choose the rong Scale; God said, *Touch not the forbidden fruit*; Satan said, *Take and eat the forbidden fruit*; and you know the sad event of that affair. Now if *Adam* was at the Devils beck in the state of Creation, when his Nature was not depraved with sin, nor his Soul debaucht with Lust, who in the state of Corruption can say, *My heart is clean.*

It may be some will Object, None is so devoid of Grace sure, none gon so far in the Stupification of their Conscience, as to do the will of the Devil? *Object.*

Ah poor soul! I could wish that the party here concern'd be not nearer thee then thou art aware of; put thy hand into thy bosom, and it may be, thou mayest resolve the Objection thy self: Thou wouldest possibly take it ill, should I come to thee [as *Nathan* did to *David*] and clap thee on the shoulder with this Arest, *Thou art the man.* I confess this would be more then my Commission warrants me to do, yet give me leave to whisper one word or two in thine ear. *Answ.*

When thou makest a lye, whose will doest thou? Gods, or the Devils? not Gods, for God saith, *put away lying.* Surely lying is the work and will of Satan, whom the Scripture Records for a Lyer from the beginning: Again, when with *Jezebel* thou paintest thy self with pride, and standest sacrificing many a precious morn to the Idol in the Looking-glass, whose will art thou doing at such a time? sure not Gods, for in *Isa.* 28. 1. you have him declaiming against such practises, *Woe to the*

crown of pride to the crown of pride. When thou art acting the good fellow upon the Ale-bench, and with thy driveling Oaths, damning all that are wedded to the Rules of *Sobriety*, and dares not be of thy drunken fraternity, whose will art thou doing? and in whose work art thou imployed at such a time? Certainly not Gods, he calls no such *Conventicles*, nor allows no such *Societies*; witness that Alarum, which he sounds under the window where such Swaggerers sit, *Joel* 1.5. *Awake, awake ye drunkards, weep and howl all ye drinkers of wine, for the time is at hand when your sweet draughts shall be cut off from your mouth.* In a word, when thou art sinning, whose will art thou doing; not Gods, for he saith, *Cease to do evil, and learn to do well.* Certainly, while it is thus with thee, the words of Christ are applicable to thee, *Thou art of thy Father the Devil, and the work or will of the Divel thou wilt doe,* John 8.44.

Use 3. Thirdly, Is it so, then ever make Gods *will* the *Standard* of yours and think not to bring down his will to yours, but resign up your will to his. That Epitaph would not become a Christians Tomb-stone, which was found Engraven upon a Misers Monument, *Here lies one against his will*; the blessed Apostle was of another mind, when he said, *I have learnt in what ever state I am, therewith to be content.* Many can be content in an an honourable Estate, or in a wealthy Estate, or in a plentiful or prosperous Estate: But to be reproacht, and yet content, to be beli'd, and yet content, to be affronted, and wrong'd, and yet content, in such Estates as these to be content, is far above *Nature*, and none can do it, but he that hath learnt it, *I have learnt*, saith *Paul.*

But alas! how few Schollars hath this great Doctor

Paul

Paul, in his heavenly Academy? Children can learn to be proud, can learn to be covetous, can learn to be undutiful to their Parents, can learn to lye and swear, before they have well learnt to speak. But he must be a Man, nay more then a Man, that can learn to love an Enemy, to forgive an injury, and with *Paul*, to be content with every Contingency.

For the Lords sake [M A N] ply this Lesson well, if thine Enemy lay thy honour low, intreat the Lord to lay thy heart as low, and be content. If Authority bring thy Estate down, beseech God to bring thy Spirit down, and be content; when thy comforts runs a tilt, and thy blessings runs dregs, then let patience have her perfect work, and be content, feast upon thy own Lentiles, quash thy penetential tears instead of luscious Wine, and count thy sins instead of pounds, keep thy heart at home, and suffer not thy ambition to climbe beyond thy Makers pleasure.

Mahomet, when he could not make the Mountain come Down to him, he went Up to the Mountain: So when thou canst not enlarge thy Dominions to thy mind, then confine thy mind to thy Dominions; and when thou hast more, be the more thankful, and when thou hast less, be content. This is the third Use, *Make Gods will the standard of yours.*

Now if you put *Pauls* Querie, *Lord, what wilt thou have me to do?*

I will answer the Question, and tell you, what God would have you to do.

1. God would have you to obey his *Commands*, and live piously.

2. God would have you to bear his *Cross*, and suffer patiently.

First, Its Gods will you should live piously. For the

proof of this you may read, 1 *Thes.* 4. 3, 4. *This is the will of God*, what is? *even this*, *saith* Paul; *your Sanctification*, that every one of you should possess your vessel in holiness; Mark this, in holiness, and if so, what will become of all those befooled and abused souls, who debauch their vessel with uncleanness, and defile themselves with drunkenness? If *Belshazer* was so severely punisht for dissecrating and prophaning the vessels of the Temple, dedicated unto God, of how much sorer punishment shall these wretches be thought worthy, who have adulterated and defiled the Temple of the Holy Ghost? He drank intemperately to the honour of his Idol, only in dead Vessels of Gold and Silver; But these in doing thus, abuse living vessels, living bodies, and living souls; such vessels as by Baptism were markt out for God, and separated and sealed to his holy service, they abuse and prostitute to a Lust, to a Whore, to the Devil.

Ah! who can but weep, and weep again to see how much of our *English* blood is poyson'd with these beastly Enormities at this day; and how many of our [otherwise hopeful] Gentlemen, who might do God and their Country much service, and be a great help to the publick good, and peculiar blessing to the place where they live, do basely and unworthily melt away their youth, and Emasculate their Spirits in drunken Societies, and Effeminate Embraces.

Alas, that so many Noble births, so many sparkling Wits should be prostituted to Satans service, and imployed in carrying on Satans Cause, while they know it not; If they had found a golden *Challice* [as *Aug.* observes of *Lucinius*] they would have given it to the Church; but God hath given them a golden Wit, a golden Head, and golden parts, and in these golden

Cups

Cups, and Challices they drink themſelves to the Devil both body and ſoul for ever more.

Ah deluded and degenerated Gentlemen, think with your ſelves ſeriouſly, what anſwer you will make to your Judge at the general Audit-day, for taking the Members of Chriſt, and making them members of an Harlot.

Never ſee my face more, ſaid *Joſeph, unleſs you bring your brother* Benjamin with you. Oh friends, never think to ſee Gods face to your comfort in glory, if you carry not holy bodies, and holy ſouls, and holy affections with you; God tells you his mind in *Heb.* *Follow peace and holineſs, whithout which you ſhall never ſee the Lord.* You may go to heaven without a penny in your purſe, but you ſhall never come there without holineſs in your heart. Heaven is a City where Righteouſneſs dwels, and therefore though God in his wonderful patience to poor loſt man, ſuffer the Earth to give the ungodly a little houſe-room awhile, yet ſure I am he will never cumber heaven with ſuch a crew.

Before *Enoch* was tranſlated to heaven, he walkt holily upon Earth, elſe God had never defired his company ſo ſoon as he did. And before the Saints departed, commenced, and took their degree of glory, they kept their Acts, and performed the exerciſes of grace, and ſo muſt you, the Scripture is plain, *Without holineſs, none ſhall ſee the Lord.* It's true, none goes to heaven for his holineſs, and this ſhews the *Inſufficiency* of holineſs; But it's as true, that none goes to heaven without holineſs, and this argues the neceſſity of holineſs; And therefore though it be no Plea for heaven, yet it will be your beſt Evidence, and will you have your Evidences to ſeek, when you ſhould have them to ſhew? Ah then as you vallue a portion among the Saints in light, and

hope to live in heaven, when you can live no longer upon Earth: *Be holy, as your Father which is in heaven is holy.*

Cæsars money must be known by *Cæsars* Image and Superscription, and so must the Christian at the Reckoning day, by the Tenour of his Conversion. *Not every one that saith Lord, Lord, but he that doth the will of the Lord shall be saved*, saith Christ; your works must be your witnesses, and your deeds must declare whose you are, and to whom you belong: And therefore begin to live that life now, which you intend and hope to live for ever; and continue not one day longer in that condition, in which you would not dye, and appear at Judgement in; therefore go home and dress your selves not with good Cloathes, but with good Works; and while others are querying *what they shall eat, and what they shall drink, and what they shall put on*; study you how to live, and how to dye, and to put on the Lord Jesus Christ, making no provision for the flesh to fulfill the lust thereof; And when others are projecting how to improve a barren piece of ground, let your contrivance be how to improve a barren mind; And as their care is that their fields should not lie fallow, so let it be your study not to let you hearts lie fallow; and the rather because you see that this is the will of God, *even your Sanctification*, that every one of you should possess his vessel in holiness, 1 *Thes.* 4. 3,4.

Now that this is the will of God, will appear upon a two-fold account.

1. First from the price, with which he hath *redeemed* us to it.

2. And secondly, from the Promise, which he hath made to *Reward* us for it.

1 The Price he paid down upon the naile was his

own blood, Tit. 2.14. *He gave himself for us, that he might Redeem us from all iniquity, and purifie unto himself a peculiar people,* Had man kept his Primitive holiness, Christ might have kept his life, and have spared his pains; It was mans lost Righteousness, lost holiness, that Christ came to recover. But this is a Point that needs pressing rather then proving, which I shall undertake to effect by these ensuing Obtestations and and intreaties. I beseech you upon the account of these three Considerations, that you would approve your selves a holy Nation, a Seed which the Lord hath blessed.

I beseech you { 1. For my sake. 2. For your sakes. 3. For Christ sake.

First, for my sake, who am to come to you as a Petitioner and Messengerfrom the Lord, and the summe of my desires is this, I beseech you in Christs stead that you would be reconciled to God. I am not courting you for your silver, but for your souls, and what will you grant me, if this be denyed me: *O the Lord make you a willing people in the day of his power.* I.

God hath sent me to you [as *Jesse* to *David*] with this Present in my hands, and these Breathings in my heart after your Salvation; O may they but prove serviceable and successful to your souls, and I shall bless that God hath put it into mine heart thus to visit you: But if you will not hear, nor fear to do no more so wickedly, *My soul shall weep in secret for you.*

Is it not sad to a tender Physitian to see his Patients to dye under his hands; much sadder sure, to a poor Minister to see souls drop to Hell, one by one, under his Pulpit, and cannot help them, cannot save them; this must needs be a heart-sadding sight to one that's sensible

ſible of the worth of ſouls. It coſteth the Mother no ſmall pains to bring forth a living Child. But ah, the many bitter *throws* of that Miniſter that travels all the year long, nay, all his life long, with a dead Child, a dead-hearted people: That ſpends his ſtrength, and like a Candle *Swails* out his life amongſt his Pariſh, and is forced at laſt to take up the Prophets complaint, *Who hath believed our report, and to whom is the Arm of the Lord revealed?*

O my dear friends, think ſolemnly and ſeriouſly, what anſwer you intend to give me, before I leave you. *Chriſt will not alway cry*, Come; *the Spirit will not alway cry*, Come, neither muſt I; the time is at hand, when you will ſay one to another, *We had a Preacher, we had a Teacher*, we had a welwiſher, and a lover of of our ſouls amongſt us; but we did not improve and profit under him as we might, and therefore God hath ſent him away from us, as he did *Jonah* to *Nineve*, when *Jeruſalem* deſpiſed him. O hear me then while you may, and pray with me while you may; and accept of the tender of Salvation from me while you may; *Yet a little while, and you that have ſeen me, ſhall ſee me no more*, and you that have heard me [as *Job* ſaith] ſhall ſay, *where is he*; It's but a little, and thoſe ſeats ſhall have other hearers, and this Pulpit have another Preacher; It's but a little that you have to hear, and I have to ſpeak in this place, and ſhall not my *Dying words be Living words* to you? ſhall my *Farewel Sermon be a forgotten Sermon?* and the laſt requeſt I am like to make to you, be repulſed and ſlighted by you. O my dear Neighbours and Friends, *of whom I travel till Chriſt be formed in you*; Awake, and live, *ſeek the Lord, before the Grave and Hell ſhut their mouthes upon you*, and before the Servant of the Lord, ſent now to

warn you, take his laſt leave of you, and ſee your faces no more.

I am wounded, I am wounded, to think this Sermon ſhould be *Concluded*, before all your ſouls be *Converted*, and to leave any of this Congregation walking on in Hells Rode, when I am gone; Oh that I knew but what to do, to get you to do that to day, which muſt be done, or you may be undone to morrow.

If it were to follow you home, and there to beg your *Converſion* on my bare knees, as a Child begs his Fathers bleſſing: If it were to go to my Cloſet when Sermon is done, and there to wraſtle with God, as *Jacob* did, for a bleſſing upon you, my loving Pariſhoners, till I get this anſwer from God, *I have bleſſed them, and they ſhall be bleſſed.* Nay, though I were ſure to go to Priſon as ſoon as I come forth of the Pulpit, yet I ſhould think all well beſtowed, could I but ſee you begin to turn this Sermon into practice, *And to follow peace and holineſs, without which you cannot ſee the Lord.*

Oh what a joyful hours work would I eſteem this, and how heartily would I bleſs your God and my God, that proſpered his Word in the mouth of his ſervant, *making it a Salvation Word to as many as are Ear-witneſſes of it this day.*

This is the firſt Argument, I beſeech you for *my ſake.* Little do you think what a joy it's to your Miniſter to ſee his Children [as St *John* ſpeaks] *walking in the truth*: And on the contrary, what an affliction, to ſee you *walk in Errour, and Sin.* Little do you think what a comfort it's to me to think of making this account to God at the Judgement day, *Here are the Children which thou gaveſt me, and I have loſt none.* And on the other hand, what an aking it is to my heart, to

think of beſpeaking God at that time, on this manner, *Here are none of the Children*, O Lord, none of the ſouls that thou didſt commit to my truſt, *for I have loſt them all.* But I hope better things of you, though I thus ſpeak.

7. Secondly, I beſeech you for *your own ſakes.* Who will have the worſe of it, if this advice be not followed, you or I? Alas, though it may be matter of *Grief* to me, yet not of *Guilt*: God will reward me according to my labour, not according to my ſucceſs. We are, ſaid the Apoſtle, *A ſweet ſavour of Chriſt in them that periſh*, mark, in them that periſh, as well as in them that be *ſaved.* Though the *Patient* dye, yet the *Phyſitian* muſt be paid: So albeit the people die in their ſins, yet Gods Miniſters may comfortably conclude with the Prophet, *Iſa.* 49. 4. *Though I have laboured in vain, and ſpent my ſtrength for nought, yet ſurely my judgement is with the Lord, and my work* [namely, the reward of my work] *with my God.*

Ah my friends, it's you that will have the worſt of it one day, if this Sermon be not faithfully followed, and obeyed; Read at your leaſure, *Ezek.* 3. 16, 17, 18. and ſee whether I ſpeak truth or a lye; It's you that muſt have the Reward or puniſhment; it's you that muſt ſtand or fall, that muſt be the *Subjects* of the pleaſures of heaven, or the *Objects* of all the pains in Hell, and ſhould not you then be as much concern'd for your ſelves, as I am for you? Now you enjoy your health, and the ſad Accents of a dying ſinner, are not heard in your habitations, but will it be alwayes thus? Now each of you ſits under his Vine with delight, and there is no carrying into Captivity, *nor no crying in your ſtreets*, but will ſuch times laſt alwayes? Now you can Hawke, and hunt, ſwear and drink, and then you think you are

Ezek. 3. 16, 17, 18.

qualified

qualified like *Gentlemen*; but will this last alwayes? Suppose thou hadst a Crown on thy head, how long wouldst thou wear it? Suppose thou had'st a Scepter in thy hand, how long would'st thou hold it? They are sick at *Rome*, and dye in Princes Courts, as well as at the Spittle; yea, Kings themselves cannot keep their Crowns on their heads, *nor their Heads on their shoulders*, but must stoop when death strikes, *and go as naked to their Beds of Dust, as other men*; and in that day all their thoughts, their projects, and their pleasures perish with them; only the guilt of their sins, which were the Ladders, by which they did climb up to the top of their pleasures, the top of their honors, and preferments will dog them into another world. Hence said *Abner* to *Joab*, 2 Sam. 2. 26. *Know'st thou not that these things will be bitterness in the end.* You will now have your sweet meats, and your sweet drinks, your sweet pleasures and pastimes, let the Minister say what he will, *but do not you know that this will be bitterness in the end?* In Hell all the Sugar will be melted off, wherein the Pill of your sins and temptations is wrapt, and then the note you'l sing will be that of the Emperor, *O quantum ob quantillum*! O what an Eternity of pain have I for an inch of pleasure, or an Ell of sinful delight! As the Malefactor said to his Neighbour, dost thou envy me my Grapes that I have stolen? Alas, they'l cost me dear, I must die for them? Ah envy not at the pleasures of a poor sinner, they'l cost his soul dear one day; what doth *Dives* his Wine-cellar advantage him now in Hel, while he cries out for a *Cup of cold water, and cannot have it*? O Sirs, you cannot now conceive while you sit in health and ease, what different thoughts you will then have of a holy, and unholy life, and with what gripes of Conscience will your undone Souls, looke back on a life of

Mercy, thus baſely, and blockiſhly ſlept away, dream'd and ſin'd away, 5 I beſeech you then, and that for your own ſakes, that you would not for a few fleſhly pleaſures which are paſſing away, incur the torments of Hell *which ſhall never paſs away.*

III. Thirdly, I beſeech you for *Chriſts ſake.* And methinks when I beg of you in Chriſts Name, and for Chriſts ſake, you ſhould not ſay me nay; *If you love me,* ſaith Chriſt, *keep my Commandements,* Joh. 14. 15. See with what perſwative Rhetorick he preſſeth this Duty, *If you love me, ſaith he, do it?* O Chriſtians! *what, may not the love of Chriſt command you?* If it were to lay down your blood for him, *would you not do it?* and will you not be perſwaded to lay down your Strifes, and Diviſions, your Animoſities and Corruptions for his ſake?

As *Abſolon* ſaid to *Huſhai*, 2 Sam. 16. 17. *Is this thy kindneſs to thy friend?* Such a friend as Chriſt hath been, is, and ever will be? Certainly that Indictment will one day be prefer'd againſt you, which the Apoſtle pronounceth with tears in his eyes, *Phil.* 3. 18. *You are enemies to the Croſs of Chriſt*; as if he had ſaid, Chriſt came to deſtroy the works of the Divel, and you by your looſe walkings deſtroy the works of Chriſt, the Image of Chriſt, and the Intereſt of Chriſt in the ſoul: Chriſt laid down his blood to *Purge* you, and you unworthily lay down your ſelves in ſin to *Pollute* you, *and ſo become guilty of denying the Lord that bought you, and trampling under foot the blood of the Covenant.* What Ear doth not tingle, and what doth not tremble at ſuch a horrid and flagicious Act? I beſeech you then be tender of Chriſts Honour, *and be holy for Chriſts ſake,* whoſe Heart you ſee, or may ſee by what follows, is engaged and concern'd to promote holineſs among you.

Quod vos diviros relinquam.

Conſider

Conſider { 1. His ſtrict Command calls for it.
2. His fervent Prayer implyes it.
3. His holy Example teacheth it.

First, I ſay his Command calls for it, *Mat.* 5. 16. *Let your light ſhine before men, that they may ſee your good works*; that is, lead ſuch convincing lives, that the world may witneſs and certifie with you, that you are certainly a choice Generation, *a Seed which the Lord hath bleſſed.* Here's a Command you ſee, now where's your obedience? will you make Conſcience of it, or will you not? will you ſwear Allegiance to it, or will you not? ſhall it paſs for an irrefragable Rule of Life, or ſhall it not? I.

It was *Pompey's* boaſt, that with a *Word*, or a *Nod*, he could awe his Souldiers to any thing; and ſhall God command, and go without? ſhall Gods word have leſs authority then *Pompey's?*

I read much of the blind obedience of the Papiſts to their Rulers, even in things ſcarce credible, but that themſelves have publiſht them.

One *Maſſeus* a Franciſcan, tumbled himſelf in the dirt and crawled like a child, becauſe that St. *Francis* told him, *That unleſs he became as a little Child, he could not enter into the Kingdom of heaven.*

The Jeſuites are ſo framed to Obedience, that whatever ſervice they are injoyned by their Superiours, though never ſo abominable, they muſt accompliſh it. Yea, if the bleſſed Virgin vouchſafe her preſence to one of the brethren, if his Superiour call him, he muſt preſently break from her, and go at his bidding, although it be on a bloody Errand, and murderous deſign, with a hundred more Fopperies of this nature.

What do I reckon theſe for, but to aſſure you, that theſe who have paid ſuch homage to man, will riſe up

one day out of their graves to condemn us, who are leſs careful in our obedience to God Almighty: They ſhut the eyes of Reaſon to obey their Earthly Superiours, and we diſpute, if not deny our Allegiance to our heavenly Law-giver.

God bids us believe, and we diſtruſt; God bids us obey, and we diſpute; *God bids us remember our Creator in the dayes of our youth*, and we forget him even in our age; God bids us learn of him, to be meek and lowly, and we learn of the Divel to be proud and haughty; God bids us *be ſober and watch unto Prayer*, and we ſurfeit with exceſs, and ſleep at Prayer; God bids us *forbear, and forgive one another in love*, and we reproach and perſecute one another with much oppoſition and hatred. In a word, God bids us *be content with what we have*, and we unthankfully murmer for what we want.

Ah ſinners, God ſees and hears you all this while, and his hand is ſetting down in the Table-book of his Remembrance all your undutifulneſs and diſobedience, and when the book ſhall be open'd, how think you will theſe Indictments be anſwer'd?

II. Secondly, Chriſts fervent Prayer calls for holineſs, *Joh.* 17.17. *Sanctifie them with thy Truth*, ſaith he. Should you hear a Miniſter with abundance of zeal preſs a Duty upon his people, in the Pulpit, and as ſoon as he gets home, you ſhould go under his Cloſet Window, and hear him hard at Prayer, begging of God a bleſſing upon his labours that day, you would eaſily believe the Miniſter was in earneſt: So here, our *Saviour* hath no ſooner done his Sermon, but you find him at Prayer, *Joh.* 17.17. and what he moſt inſiſted on in the Pulpit, that he enlargeth moſt on in his Cloſet, Father, ſaith he, *Sanctifie them.*

Thirdly, As Christs Prayer, so his Pattern and Example shews his desires to have his people a holy people; Was not he a lover of holiness in others, and a true practiser of holiness himself? was not he the *Israelite* indeed, *in whom there was no guile, no sin no spot?* and why was he so? doth he not tell you, *Joh.*13.15. *I have given you an Example*, saith he, *that you should do as I have done.* He was content to have his Honor laid in the *Dust*; his Credit and Blood laid in the *Dust*, but it was for an *Example* of all self-denial to you: Again, he was content *to take a Towel and Bason in his hand, to wash his Disciples feet*, Joh.3.14. but it was for an *Example* of *Humility* to you. In a word, he was so Heavenly upon Earth, so mortified to all worldly interests, and liv'd so convincingly before men, that his very enemies were forced to own his Divinity, and to say, that he could not possibly do such things, *unless God were with him*, now all this was for an *Example* of holiness to you; *I have given you*, saith he, *an Example, that you should do as I have done.* III.

O then set Christ in his holy *Example* before you, [as one would set the person whose Picture he intends to draw] and labour to draw every line in your life, according to your Copy. O this would be a sweet way indeed to maintain the power of holiness: when you are tempted to any vanity, or extravigancy, then set Christ before you in his holy walking, and ask thy soul, am I in this speech like Christ? do I in this action write after my Copy? Did Christ, or would Christ, if he were to live again upon earth, do as I do? and live as I live? would not he be more choice of his company? more watchful over his words then I am? were ever Cards and Dice seen so frequently in his hands as in mine? did he ever ruine his Debtors by exacting his

right

right, or Defraud his Creditors by detaining their rights? O friends, ſtudy Chriſts life more, and you will ſooner learn to amend your own.

Well, I'le conclude this diſcourſe with one word of Counſel. Is it Gods will that you ſhould be a holy people, then let your wills be ſo too, *and be holy in all manner of converſation.*

The laſt words that Mr. *Bolton* ſpoke to his Children on his Death-bed, were theſe; *I charge you my dear ones, as you will anſwer it at the day of Judgement, that you live ſo, as that you meet me not at that time in a ſtate of unregeneracy.*

Beloved, I have not many words to ſpeak to you, for the hour of my departure haſtneth; therefore I will compoſe what I have to ſay, into this dying requeſt. You and I like *Elijah* and *Eliſha*, are at the point of parting, *I do therefore require of you, and in the Name of God Conjure you, ſo to improve this Sermon, this opportunity, this hours diſcourſe, that we may take comfort at our next meeting, and rejoyce to ſee one anothers face at the Judgement day*, which we ſhall never do, if we appear there in a ſinful and unſanctified eſtate.

Oh that the Lord would make me an happy Inſtrument *to convey Converting Grace into your ſouls this day*; ſo that as *Sampſon* ſlew more at his death, then he did all his life before; So I may ſave more with this dying ſpeech, then ever I did with all that's gone before. I have read of a rich *Florentine*, who being to die, called his ſons together, and thus beſpoke them; It much rejoyceth me, now upon my Death-bed, *to think that I ſhall leave you all wealthy.* But oh my friends, it would rejoyce me more if now at my departure, *I could leave you all Gracious*, and if before I die, *I could ſee Jeſus Chriſt to live in you.*

Awake

Awake, awake you ſons of ſleep, and hear what concerns your peace, *before the time come when you ſhall hear no more.* Let not your hearts run after Fields, and Vineyards, Houſes, and Orchards, for before thy fruits be ripe, thy fleſh may be rotten; before thy next Harveſt be ready for the Sickle, *thy Soul may be ripe for Judgement.*

Up then and be doing, thou know'ſt not what a punctillo thy time is reduced unto; thou haſt gone over ſome mens graves to day, and it may be, others may go over thine to morrow; Or, if God ſpare thee with life and health, yet if thou neglecteſt Gods call this Sabbath, God may neglect to call thee the next; It is well known how many merciful Meſſages *Pharaoh* had brought him by *Moſes*, and what fair and frequent warnings he had to amend his life, but when all this would not do, *Moſes* took his leave, *and he ſaw his face no more.*

Beloved, I have appeared many a Sabbath amongſt you, and once again am I come as a *Collector*, to gather Souls for God, and to try how many hearts I can hug to heaven with me. O conſider now in time, what you reſolve on! ſtand out againſt the Offers of Mercy this day, and God knows, whether ever you may hear him again knocking at your doors upon the like Errand; God makes ſhort work with ſome in his *Judiciary* proceedings; If he finds a Repulſe once, ſometimes he departs and leaves that diſmal curſe behind him, *Luke* 14. 24. *Not one of thoſe that were bidden, and would not come, ſhall ever taſte of my Supper*; they were but once bidden, and for their very firſt denial, this curſe is clapt upon their heads, *Not one of them ſhall taſte of my Supper*; It's not ſaid, they ſhall never come where the Supper ſtands on the Table, *but they ſhall never taſte it.*

Poor ſouls, you may ſit under the Ordinances, and you may come to *Sacraments*, and *Sermons*, where Chriſt is brought in, both as firſt and ſecond Courſe; but through the efficacie of this *Curſe*, never taſte; as *David* ſaith, *How good and gracious God is?* why, becauſe, *when I called*, ſaith God, *you refuſed, and when I ſtretched forth my hands, none regarded, therefore I will now give you to eat of the fruit of your own doings, and fill you with your own devices*, Pro. 1. 24, 31.

Therefore conſider of it, and give up your names to God to day, leſt to morrow be too late, his *Manna* is ready if you come in time to gather it, but if you linger, he hath his Sun to melt it away, and it's gone.

Thus have you had the firſt Particular open'd to you and urged upon you, namely, *That it's Gods will you ſhould obey the Command, and live holy.*

The next follows, which is this.

I. It's Gods will you ſhould bear the Croſs, and ſuffer patiently, 1 *Pet.* 3. 17. It's better, ſaith *Peter*, if the will of God be ſo, *that ye ſuffer for well-doing*, then for ill: Now if the will of God be ſo ſometime that you ſhould ſuffer, *albeit for well-doing*; then let your wills be ſo too, and quietly compoſe your ſelves to a ſuffering condition.

It's ſaid of the *Iſraelites*, that at the Commandment of the Lord they journeyed, and at the commandment of the Lord they pitched, whence it may be inferred, *That it is God that aſſigneth to us, and ordereth for us the ſeveral Viciſſitudes of Fortune, and changes of Condition*; our pitching here or there, is from a *Providence*, whether in a fair houſe, or a foul, in a great living, or a ſmall, in a barren ſoil, or a fruitful, and where ever, or what ever it be, it is above our deſert, and therefore ſhould not fall below our thanks.

I read of one, who was never the more proud, when dignified with *Honour*, nor never the leſs patient, when diſgraced with *Slander*: Oh this *Even* temper is an excellent temper, when a man can ſo *Eye* his *wants*, as not to be puffed up with his *Receipts*, and ſo *Eye* his *Receipts*, as not to be caſt too much down in ſenſe of his *Wants*; And this is that frame of Spirit which I would fain have both my ſelf and you to come up to; and therefore if God pleaſe hereafter to make a Gap in thy Eſtate, let not that open a Gap to diſcontent, but remember *Jobs* carriage in the like caſe, and joyn with him in that penetential proſtration of his, *I will bear the indignation of the Lord, for I have ſinned againſt him.* If God ſtrike thee with *Dumbneſs*, ſtrike not thou God again with thy *Diſcontentedneſs*, but remember ſpeechleſs *Zachary*, and be content; If God open the mouthes of thy Enemies, or wicked neighbours againſt thee, do not thou open thy mouth againſt them, but think oft on *Davids* words, *I opened not my mouth*, ſaid he, *becauſe thou didſt it.* Yet *David* open'd not his mouth to recriminate them, nor vindicate himſelf, but took all in good part, becauſe he knew that God did it. I ſhall now propound ſome Conſiderations to contentment under the Croſs; I can onely propound them, it's God that muſt proſper them to you.

1. Conſider for your comfort, God will be with you in your troubles.

2. Conſider, you ſhall be with God after your troubles.

First, God will be with you, *Iſa.* 43. 2. *When thou paſſeſt through the water, I will be with thee*, Minde, *I will be with thee*, fear not drowning then, ſo long as God is in the Ship. I.

Thou carrieſt *Cæſar* in thy Barque, ſaid the Emperor

to a trembling Mariner, & therefore be not affraid; O Christian, thy God is with thee in a suffering-time, and how canst thou be affraid of that condition wherein thou hast Gods company; *I will be with thee in six troubles, and in seven*, saith the Lord; and surely, it cannot be ill with that man, with whom God is. It's infinitely better to be able to say, *God is with thee*, then to say, peace is with thee, or health is with thee, or honor is with thee, or credit, or friends are with thee, for in these you have but some particular good, *but in God you have all good*; and this is the first, you have an excellent Scripture fore it, *Heb.* 13. 5. *Be content with such things as you have*, why? *For I will never leave you nor forsake you*; though you Riches may leave you, and health may leave you, *yet will not I.*

Oh what an Argument is this to force contentment in every condition, to consider that he will not leave us comfortless, *but will come unto us*: Chear up then my drooping soul, thou shalt never want, so long as thy God hath it; for by the Promise thou hast command of Gods purse, and mayest be sure of his presence.

Let others repine, do thou rejoyce, and let such as be *without God in the world*, sherk and shift, live by their wits, but in all straights, *do thou live by thy Faith.*

O beloved, you know not how soon God may call for your Comforts, one after another, and bring you as he did his people *Israel*, out of a fat Land, into a famishing *Wilderness*, where no water is, no comfort is; what will you do in such a case as this? If you please, Ile tell you; when your means thus fails you, and your friends thus fail you, let not your hearts fail you, nor, your Faith fail you, for you have a faithful God *which will never fail you*, but will be instead of all things to you, from himself alone.

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As *Joseph* said to *Pharaoh*, *Without me God will provide an answer for* Pharaoh. So may I say in this case, *without* silver, without gold, without fair houses and rich furniture, *God can provide for the welfare of his people.* Though your means be gon, yet your God is not gon, and if you cannot be contented *now*, it will argue that it was not God, but your *means* that did content you *then.*

Well, this is the first, Consider God will be with thee in thy troules, and that upon a two-fold account.

1. To behold thee.
2. To uphold thee.

First, to behold thee. God sees the wrongs, and hears the grievances you undergo for men; though your friends looks off you, yet your God looks on you, *Exod.* 3.7. *I have seen, I have seen*, saith God, *the heavy Burthens and Taxations that my people undergo in Egypt.* As if God had said thus, I have seen, and so seen, as that my bowels are turned within me, and I can no longer hold my peace. I.

What a gracious God have we, that owns his people in such a low condition, wherein none will own them; for saith God, *I have seen, I have surely seen the troubles of my people that be in Egypt.* Fear not afflictions then, for they cannot chase God from us, nay, they are rather advantages, wherein God doth ordinarily discover himself most comfortably to us; which brings me to the second Particular.

As God will be with you in your troubles to behold you, so, secondly, to Uphold you; *Cham* lookt on his Fathers nakedness, & laught, but God looks on a Christians trouble, and helps: *The Eyes of the Lord run to and fro*, saith the Prophet; what to do? *To shew himself strong in the behalf of his people*: Where God hath a II.

ſeeing Eye, there he hath a helping Hand too, if man can but find a believing heart to lay hold upon it.

David is a witneſs of this truth, when he ſaith, *In the day that I cryed, thou anſweredſt me, and gaveſt me ſtrength in my ſoul*; as if *David* had ſaid, It's true, O Lord, thou *Aſſaulteſt* me, and thats my trouble; but it's as true, that thou *Aſſiſteſt* me, and this is my comfort; *In the day that I cryed unto thee, thou anſweredſt me, and gaveſt me ſtrength in my ſoul.*

Object. I, ſaith the ſcrupulous Chriſtian, would God do this for me? if he would put ſtrength into my ſoul, ſtrength of Faith, ſtrength of patience, ſtrength of Grace, then I ſhould bid a freer welcome to the Croſs when it comes; But alas! inſtead of this ſtrength you ſpeak of, I find nothing but weakneſs, upon weakneſs, a weak faith, a weak aſſurance, weak patience, all weak.

Anſw. I anſwer briefly, haſt thou not ſtrong Grace? and doth that diſcourage thee? It may be thou art not tryed with ſtrong afflictions, let this quiet thee; haſt thou not as much patience as another? it may be thou haſt not yet as much need of it as others; their patience is greater then thine, becauſe their troubles are greater then thine. In a word, thou ſay'ſt thou haſt not a Martyrs *Faith*, it may be thou needeſt it not yet, becauſe thou haſt not a Martyrs *Fire*; a weak Faith may ſerve for a light Croſs; when God calls thee to hotter ſervices of Chriſtianity, fear not but he will be at thy back, not only to *Behold* thee, but as you have heard, to *Uphold* thee, 2 *Cor.* 15. *As the ſufferings of Chriſt abound in us*, ſaith Paul, *So alſo our Conſolations abound in Chriſt*; See here, as men laies On trouble, ſo God laies In comfort; Hence it was that *Davids* heart did not fail him, when all his friends forſook him, 1 *Sam.* 30. *And David incouraged himſelf in his God*, ſaith the Text;

Text; It was ſad with him at this time, *Ziklag* was burnt, his wives taken captive, he loſt all, and like to have loſt the hearts of his Souldiers too [*for they ſpake of ſtoning him*] In this condition that *David* was now in, he turned his face from the Creature, lookt up to heaven, *and encouraged himſelf in his God*; when all other viſible helps ſhrunk from him, then his God clave to him, and he to his God.

O Chriſtian, live upon the Comforter himſelf, in the want of other comforts; If thou canſt not ſay that *God is thy God*, it is thy ſin; but if thou canſt ſay *he is thy God*, and yet not content, it is thy ſhame; for if God, an Allſufficient God, will not ſuffice thee, will not content thee, ſure nothing will.

II. Secondly, You ſhall be with God after your troubles, *this day ſhalt thou be with me in Paradiſe*, ſaid Chriſt to the preſent Thief; as if he ſhould have ſaid, I am *with thee*, bearing the Croſs, and thou ſhalt be anon *with me* wearing the Crown, and therefore be ſatisfied; a parallell Scripture to this you have in *Rom.*8.17. *If we ſuffer with him, we ſhall Reign with him*, ſaid *Paul*; who will not now willingly act a ſufferers part a while, when he remembers what a bleſſed *Exit* his ſufferings ſhall have at laſt: *Daniel* was brought out of the Dungeon, and immediately prefer'd at Court. *Joſeph* of a ſlave became the chiefſman in the Kingdom; Ah what a Banquet did God provide for *Paul* and *Silas* in priſon; and *Jacob* being baniſhed from his fathers houſe, what a comfortable Viſion ſaw he at *Bethel*; better proviſion ſure, then if he had been ſitting at home at his plentiful Table.

But albeit the Lord treats not all his Children as he did theſe, yet are they all ſure of his comfort; *Glory ſhall be the end of their ſufferings*; *and heaven their habita-*

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tion for evermore; they have Christs Certificate under his own hand, *Rom.*8. *If you suffer with me, ye shall reign with me.*

Oh that so much of heaven were *Reveal'd* and *Unvail'd* to you, as to see something of those Eternal joyes, which they that be dead in the Lord have received for a few momentary sufferings in their life-time; Hungry *Lazarus* feasting, lame *Mephibosheth* dancing, and all the Colledge of Martyrs and Confessors striking up their Harps, and Chanting forth that *Epiphanema* of praise, *Rev.*7.10. *Salvation, salvation unto our God, which sits upon the Throne, and to the Lamb for ever.*

Oh who would not rejoyce in their sufferings, with such Musick in their ears, and such a sight as this in their Eye.

Let this then beget Contentment, it's ill with you at present, but good news will be next, Gods Rod, like *Jonathans* Rod, hath Honey, nay, Heaven at the end: Look up Christians and see, that the *Cloud*, while droping on you, is Rowling over you, stand but in the shower a while, and fair weather will be next, even an everlasting Sun-shine of glory. *When you have suffer'd awhile* saith *Peter*, 1 Pet. 5.10. *the Lord will make you perfect*, that is, your sufferings are not a killing you, but a perfecting you.

Poets tell us that the Hill *Olimpus* is so high, that on the top of it is alway a Calm; Beloved, it's hard climbing up the Rocky and Rugged Hill of the Cross, but when you are once come up to the Top, you shall be in a Calm, and say as *Peter* did on the Mount, *It's good to be here*, good to get heaven at any rate.

And this is the second Argument to work Contentment under the Cross, God will not only *Come to you* in your troubles, but you shall *Go to God* after your

troubles.

troubles, God will make your afflictions to be Mites into glory, and your Croſs a Ladder to climbe up to heaven; and therefore fear not afflictions, they are not ſuch *Bugbears* as the fleſh fancieth them to be: Which ſeriouſly thought on, would be enough to make the ſoul ambitious of ſuffering, ſaying as one did once, *I am afflicted, till I be afflicted.*

A child that's going home will never complain of bad way. O Chriſtian, thou art going home to heaven in a way of ſuffering, every affliction, every croſs ſets thee one ſtep forward to thy Fathers houſe, *and wilt thou complain of bad way?* one beam of Gods face in heaven will dry up all thy tears; hence ſaith the holy Prophet, *Rev.* 21. *There ſhall be no more death, nor ſorrow, nor crying, neither ſhall there be any more pain, for all theſe things are paſſed away.*

Thus have I given you two helping Conſiderations, to melt your wills into obedience to Gods will, and to *run the Race that is ſet before you with patience*; therefore I ſhall be at the pains to help you a little further,

Conſider, { 1. The Croſs is neceſſary, and *muſt* be born.
2. Your Croſs is eaſie, and *may* be born.

Firſt, I ſay its neceſſary, God hath laid it on, and who can take it off; As *Balam* ſaid, *God hath bleſſed, and I cannot reverſe it.* So may I ſay, God hath croſſed, and thou canſt not repeal it, and therefore let it be borne bravely. Now it is an unavoidable neceſſary upon a double account. I.

1. In regard of the *Precept.*
2. In regard of the *Means.*

Firſt, you have a *Precept* for it, *Luke* 9. 35. *He that will be my Diſciple, let him take up his Croſs and follow me.* I.

Secondly, it is necessary as a Means to the obtaining the End. Christ the Captain of our Salvation was made perfect through sufferings, and so must we, *Heb.* 2.10. *Ought not Christ first to have suffered, and then to have entered into his rest*, saith *Luke*, 24.26. yes he ought, and so ought Christians; For *through many tribulations we must enter into the Kingdom of heaven.*

An hot burning Furnace was a pleasant path, in which the three Children walkt to their *Cælestial* Country, while *Belshazers* Coaches like a *Sedan*, conveyed quickly into the dwellings of *Furies*, and habitation of Divels; A fiery Chariot hoysed up *Elijah* to Heaven, where as a Feather-bed ushered *Dives* down to Hell: Therefore be not affraid of suffering for God, for he can give an happy issue when he pleaseth.

II. Again, as the Cross is *Necessary*, and must be born; So it is *Easie*, and may be borne; And that

1. Absolutely.
2. Comparatively.

I. First, Absolutely, and in it self; Hence said Christ, *Take my Yoke upon you, for my Yoke is easie, and my Burden is light*; Never then call that Cross heavy, which Christ hath called easie and light.

Art thou pained with the Gout or Collect? that's a light burthen, and the Boyes of *Spain* bore so much, and more without complaining that their Cross was heavy, for I read that they would at their Altars endure whipping and scourging, till their very Entrals saw the light through their torn flesh, without crying.

These Cchildren rejoyced in their sufferings, like men, and this was their glory; but you that are men, you weep in your sufferings like children, surely this is your shame.

Again, are you sick? this is a light burthen, and so light,

ſight, that the leaſt child in the Town can bear it; In a word, what ever thy Croſs be, if it be Chriſts Croſs, it is a light one, and therefore not to be complained of; *Take my Yoke upon you*, ſaith he, *for my Yoke is eaſie, and my Burthen is light*: And indeed, there is no burthen can truely be cal'd, or by Chriſtians can be counted heavy, but Sin; and this is a burthen which makes the whole Creation to groan under it, take away ſin, and a mans life will be no longer a burthen to him; this is the heavy burthen, as for other burthens, they are light, and that firſt, Abſolutely. Secondly, they are light Comparatively.

1. If you compare them with the paines which Chriſt Endur'd.

2. Or, ſecondly, with the paines of Hell which you deſerved.

First, If you compare them with the pains that Chriſt Endur'd; look but into *Iſa.* 53. and you ſhall ſee that whole Chapter ſpent in relating that bloody Tragedy which Chriſt acted for the Salvation of the world; *He was deſpiſed and rejected of men*, ſaith the Prophet, *He hath bore our griefs, and carried our ſorrows*, ver. 4. *He was wounded for our tranſgreſſions, and bruiſed for our iniquities*, and thus the Text runs on in tears; O what a ſuffering Race did he run, that he might overtake us before we got to Hell. I.

Methinks I ſee what haſte he makes on this ſuffering Errand, and hear him cry to his Father, while yet a far off, *Lo, I come to do thy will, O my God* See here how the heart of Chriſt, like an Eccho rebounds to his Fathers call.

When his Father ſpoke to him to undertake the Redemption-work of ſaving a loſt and undone world, he did not Reluct, nor anſwer with *Moſes*, Exod. 4. 13. *I*

pray thee send some other on this message; but lo, *I come*, said Christ, *to do thy will, O my God.*

And now Christian tell me, doth not thy dear Lord deserve thus much from thee, to endure a little for his sake, who hath endured so much for thine? what though thy afflictions cost thee tears, Christs afflictions cost him blood; and though thou looosest the comforts of this life, this is nothing comparable to Christs loss, who lost life itself.

Ah! what loss can match this loss? *and whose sufferings like his sufferings*? Dost thou sigh under the sense of thy grievance, thus, *my soul is sorrowful*; but Christ went further, and said, *My soul is sorrowful to death*, Mat. 26.38. Dost thou cry, *My God, my God, why hast thou afflicted me?* but Christ said more, *My God, my God, why hast thou forsaken me*? consider this, and leave complaining.

II. Secondly, your Cross is *Easie*, if you compare it with the pains of Hell, which you have deserved. Ah, there's never a one of you, but would be in Hell before to morrow, if God should give you your due; there are many there, for those very sins which you live in; *Dives* is in Hell for making an Idol of his wealth, have none of you done so? *Haman* is in Hell for pride, and are not you proud? *Sodom* is in Hell for contempt of the *Prophets of the Lord*, and for neglecting the day of peace, the day of grace, the day of Gods patience, and striving with them, and is not this *Englands* sin at this very day? the Old world is burning in hell, for burning in lust on Earth, and was this sin ever more predominant, then in this juncture of time? *Herod* hath been lying in Hell a thousand and six hundred years, for taking *John Baptists* head from him.

Ah *England England*! is not this thy charge, hath not this

this been thy practise these late years? and art thou not plung'd deep in thy own blood-guiltiness? *Herod* did but cut one mans head off, and he is gone to Hell for it. Oh what an Hell mayest thou look for, who hast got so many heads, and drunk the blood of thousands of the the Saints and faithful servants of the most High. What City is there, wherein there is not some Noble births, some of *Englands* Worthies sacrificed to the bloody Itch, and Bedlam-Surges of a Civil War (*I had almost said, of an uncivil peace?*) What Town is there wherein there is not some Families repeating over the Lamentations of *Jeremiah*, and saying, *I am the man that hath seen affliction by the Rod of his wrath: Sion* doth mourn, *Judah* is gon into captivity, *the Prophets sigh, the Sheep are scattered, and woe is my soul because of murderers*!

How many of the dear children of God are crying for bread, for the powerful Preaching of the Word amongst them; *and there is no bread to be given them, nor the pleasant voice of their faithful Ministers to be heard amongst them*; and they left to lament over their silenced Ministers, as King *Joash* wept over the dying Prophet, 2 *King*. 13.14. *O my Father, my Father, the Chariot of* Israel, *and the horse-men thereof*; *Will not God visit for these? will he not be avenged on such a Nation as this?* yes, yes, he will; *Israels* woe may be *Englands* warning, *Amos* 4. *Thus will I do unto thee, and because I will do thus unto thee, therefore prepare thy heart to meet thy God*, O England. But this is a Digression.

That which I am to speak to this, you are to bear the Cross contentedly, because what ever you do *Endure*, it's nothing to what you deserve, or to what the damn'd in Hell *Endure*.

In Hell there is variety of torments, and extremity of torments, and Eternity of torments, not one way, but a thouſand wayes, to make a poor ſoul miſerable, everlaſtingly miſerable; and who can bear variety? who can bear Eternity? who can bear Eternity of torments? yet all this you muſt bear, if ever it be your lot to lie in Hell.

Here it may be you want one mercy, but bleſſed be God you have another in Liew of it; you want health but you want not friends; you want money, but you want not a Chriſt; you want an Eſtate, but you want not a contented mind; though your life be not abſolutely made up of comforts, which is your miſery; yet it is not altogether compoſed of Croſſes, and is not this a mercy.

And thus is your life *Checker'd* with *Blacks* and *Whites*, ſo that you have never ſuch cauſe of Mourning, but withall you have ſome juſt ground of Rejoycing: but in Hell there's nothing to be ſeen, but objects of ſorrow, and nothing to be heard, except inducements to grief; not one merry day, and one ſad, not one hour of pain, and another of eaſe, not one croſs, and one comfort, but all croſſes and curſes do meet there, like lines in their proper Center. Compare now your ſufferings, with the ſufferings of Hell, and let this quiet you.

That School-boy thinks he gets well off, when deſerving a Rod, he eſcapes with a Reproof; What a Mercy then may you count it, that when you deſerve a *Curſe* from Chriſt, you eſcape with the Croſſe of Chriſt; afflicted on Earth, when you might juſtly be tormented in Hell.

Think of it then, are you corrected? *It's the Lords mercy that you are not conſumed.* Hath God taken

away

away your health from you? it's well you eſcape ſo, he might have taken away your life from you, and your Chriſt from you, and where had you been then?

In a word, how much ſoever God takes from you, it's leſs then you owe him; and how little ſoever he leaves you, it's more then he owes you; therefore inſtead of murmering that your condition is ſo ill, bleſſe God that it is no worſe, ſaying with *Ezra* 9.13. *Thou, O Lord, haſt puniſht us leſs then our iniquities have deſerved.*

FINIS.